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LITERARY.

The Magdalen's Burial.

Fold the coarse shroud on her bosom,
Lift her with jesting and mirth;
Take the worn ring from her finger—
Little the bauble is worth.
Tangled with curls, but no matter;
Push them all roughly away
Back from her passionless forehead—
'Tis but a Magdalen's clay.

Who will come forth to behold her?
No one—so on with the lid!
Press the face downward and firmer—
It looks as her poor mother's did:
Just such faint lines on the temples,
Just so deep sunken the eyes;
Rot their remembrance forever,
Living by craft and by lies!

Lay her away from the sunlight—
Why should it rest on her face?
Put her pine box in the shadow,
Burdened with sin and disgrace;
Nameless the coffin—no matter;
Sleepeth she well enough so;
Dig her a hole in the corner,
Where the rank thistle-weeds grow.

Stop! I bethink me a moment—
Pshaw! these are womanish tears:
I have a fair little daughter—
Lily, of tenderest years:
What if—O horror to think it!—
Gentle, men! gentle! behold,
Out on the rough side left hanging,
One shining ringlet of gold!

Hush, man! this mirth is untimely;
Carefully bear her and slow;
Though a poor victim of sorrow,
She was a woman, you know.
Hush, man! the mirth is untimely:
Cease your rude laughter and din!
Though full of frailty, remember,
Man is to blame for her sin.

Lay her in silence to slumber:
Evenly cover her bed;
For the sake of my own little daughter,
I will be kind to the dead!

COMMUNICATIONS.

SPIRITUALISM.

NUMBER NINETEEN.

How pure at heart and sound in head,
With what divine affections bold,
Should be the man whose thought would hold
An hour's communion with the dead!
* * * * *

They haunt the silence of the breast,
Imaginations calm and fair,
The memory like a cloudless air,
The conscience as a sea at rest.

But when the heart is full of din,
And doubt beside the portal waits,
They can but listen at the gates,
And hear the household jar within.

—*Tennyson.*

The kingdom of heaven cannot be taken by violence. That communion with Nature, which constitutes the heaven of those who love her beauties, and drink deeply of her life-giving inspirations, cannot be attained by the discordant. As the serene lake reflects the landscape on its shore, so does the harmonious soul reflect the loves and hopes of spirit life. Thus the ancient Spiritualist withdrew from the contentions and strifes of social life:

"I live to hold communion
With all that is divine,
To feel there is a union,
'Twixt Nature's heart and mine."

In this he was more receptive than passive; he did not give himself as an instrument to be acted upon, but was an active agent in his spiritual intercommunications.

I know there are those who expect—or rather desire—convincing arguments, printed arguments, to convince them of the reality of a spirit life. But if they have not so withdrawn into their own souls, so completely entered into a communion with spirit life, that they can "read their title clear," or have been convinced by the evidence of external phenomena witnessed in the "modern manifestations." I know of no other argument. In reciting the theories and experiences of the past, and their coincident agreement with the present, I can only hope to gain a respect, and basis on which to rest investigation, for an idea which has become a faith, and the centerstance of action for millions.

The Boston *Investigator* says:

"Some modern authors have endeavored, ingeniously enough, to compound betwixt ancient faith and modern incredulity. They have exhibited phantoms, and narrated prophecies strangely accomplished, without giving a defined and absolute opinion, whether they are to be referred to supernatural agency, or whether the apparitions were produced (no uncommon case) by an overheated imagination, and by a casual, though singular, coincidence of circumstances. This is, however, an evasion of the difficulty, not a solution."

Which is very true; taking exception, however, to the word "supernatural," which is now obsolete in the Spiritualists' vocabulary. It is not the investigator's duty to give a decided opinion till he has accumulated facts sufficient to illustrate his theory—if he has one. Ennemoser, after an elaborate investigation, gives the following as the summary of his thoughts on this subject:

"In passing to the special observation of magical appearances in the various ancient nations, we need only attend to the results already deduced, to gain fixed resting-places of enlightenment and true discernment.

"They are very much as follows:

"1. The somnambulic element lies dormant in the human mind as an instinctive faculty, and only occasionally appears under certain conditions.

"2. The conditions are either general and normal, or special and abnormal. To the former belong dreams and presentiments, the subjective production of the inward senses and imagination, which arise more or less vividly in all men. To the latter belong the pathological conditions of hallucinations, spectral visions, somnambulism, ecstatic and magnetic clairvoyance, which usually present themselves, as nocturnal phenomena, during the inactivity of the outward senses; in rarer cases, however, even during the waking state, so that the inner and outer images alternate in the imagination, or become fused. In rare instances, even waking and conscious persons become aware of things which are unknown to others. The imagination is, moreover, a double power—it is an '*imaginata, activa, et passiva.*' That which the fancy sees is, however, always internal, never external, although not alone, '*ex propria phantasiæ operatione, sed spiritus fatidici*—or—*pythonici,*' which spirit influences the imagination of men.

"3. The subjective images of the imagination are often so clear and vivid to the fancy, that they not only take their place among objective realities, but entirely supplant these, whereby complete madness is caused; as even the very feeling of identity becomes extinct, and the idea takes its place which characterizes demoniac possession.

"4. The conceptions of supernatural things and religious belief give the color and the scene to the creations of the fancy, which never makes anything wholly, but only combines the present and the traditional according to a subjective regularity, and often transforms them in the strangest manner. Jacob Bohme says, 'man cannot create by his imagination, but imagines dominantly that which is created.' Thereby the various gradations of spirits become angelic or demoniac, heavenly or hellish, according to the national romance of peoples and individuals.

"5. The somnambulic element, lying hidden in every man, may remain dormant for a long time, especially with an entirely outwardly directed occupation of the senses—and even be not at all exhibited in individuals (as in nations) excepting in dreams. But it may suddenly and unexpectedly show itself, and the newly awakened poet now poetically creates in his own manner, and sets fire like a small spark to his neighborhood, and even whole ages, in far-spreading circles.

"6. The causes of the more frequent or rare development of the magical states lie partly in hereditary disposition, partly in outward causes, which influence and excite the inward element: these are psychical traditional communication, and the physical geographical conditions, as well as the mode of life, occupation, and food. Thus education carries at the same time with the treasure of collected experience the teachings of good and evil, and therewith inoculates the judgments of posterity, which are as indelible as scars or moles.

"A calm, perfectly quiet, and little occupied mode of life, with absence of outward distractions, gives space to the creations of the inward imagination; for the mind is never quiescent. Abstinence from, or want of food, causes the production of visions, as well as certain means which call them forth.

"In geographical respects, secluded, isolated, and but rarely frequented places; solitudes and deserts; waters and forests, are of the negative causes, by which the fancy peoples the outward silence and poverty, and enriches from the cornucopia of its plenty.

"7. The magical influence upon others, and at a distance, is the active pole of the soul and the vital powers, as the instinctive perception, in inward contemplation, is the passive pole. The former is not more wonderful than the latter, and as the darkly conscious soul comes to feel and imagine in an infinite sphere, in which the natural, supernatural, and material are reflected; so does the autonomic power act as inexplicably in that sphere, unshackled by mechanical matter, as it influences the muscular fibres or the limbs. The soul has no absolute consciousness of the influence, either in the imagination or the will; it has only a sensation, but no organ of direct perception. Enough that the life-sphere of man is great and unbounded; and this is a fact which offers rich materials for speculation, but which cannot be denied. 'The true magic is in the secret, innermost powers of our soul.'

"8. This fact shows that the life-sphere consists of the reciprocal action of the powers in general, and of the vital ones in particular; that also an universal *rapport* and a comprehensive sympathy exist, having neither temporal nor local boundaries. Neither *rapport* nor sympathy requires any particular element to conduct it; the universal vital powers alone make it conceivable how opposite points or objects may be produced by a modification, an increase, or negative passiveness of the powers, and how thus all individuals of the life-sphere—the world—stand in a great and universal communion. Individuals stand in peculiar sympathy with each other in the life-sphere, and mutually influence each other; for like associates with like. It is according to the modification of the powers of the soul and of existence in individuals, and the mutual increase or negative passiveness, that they reciprocally act upon each other, without requiring peculiar powers for this, and without being clearly acquainted with the process. Everything which is embraced by a mechanical or organic bond sympathizes. If the mental and vital powers are not disunited, the infection of visions upon children, or even animals, as in second sight, may be comprehended; for all things which are in the same bond of sympathy are visible to each other.

"9. From this we may deduce the following as evident—that the mental and vital powers are not separated in individuals; for the soul is never active when the vital powers are extinguished, because only life can contain the soul.

"It is, therefore, equally comprehensible how between two living persons a peculiar reciprocity is possible; such as the sympathetic influence of the soul of the one upon the vital powers of the other, and in return the influence of the vital powers upon the soul, not only in the immediate neighborhood, but also under circumstances, as it were, atmospherically at a distance—as is proved by the appearance of magnetism in modern, and magic in ancient times.

"10. If the supernatural and super-material may be reflected upon the ensouled vital powers from an unmeasured distance (*imaginatio passiva*), and therefore influences may take place between the mind and body, of which, however, the soul has no distinct consciousness, then is the direct mental influence and activity undeniable; for that which is spiritual is not separately spiritual, and all wonders of the world of spirits are in the end resolved into wonders of our own mind. Whether, however, spirits are in themselves absolutely supernatural, super-material, or not; from whence they act, and whether directly through powers, or indirectly upon the fancy or vital powers, is not to be explained, and as little to be denied as proved. We may as well conjecture a multitude of spiritual beings unconnected with material nature, as that the physical world consists of a multitude of things and powers: we may conjecture that the spiritual beings act, according to their nature, directly upon the mental and vital powers, upon peculiarly disposed persons, so that the impulse touches the tuned chord like a breath of air. The vital power touched in this manner transforms for itself the spiritual into the material, according to innate forms, and places this before itself in passive or active conditions. But we may also believe that the vital soul-power is self-illumining, and that the spiritual eye of the inner sense under (unknown) circumstances perceives polar perceptions, even in distance of time and space, reflected upon itself—as if felt at a distance—as if it came upon spiritual, supernatural powers, which it feels in its nature—and then possibly illuminates by its contemplation. According to Pordage, the soul alone perceives external things through its outwardly innate tending power, or by a radiation from outward things into itself. In such a manner the most varied spiritual communications of different nations and individuals may be explained, and all the contradictions in the objective revelations may be solved, which in nations and men of different faith and imagination take place in respect to spiritual apparitions, where each one communicates with spirits after his own nature; for some people will see a human form in a cloud, while others will imagine it to resemble Juno. The Oriental seer contemplates the world in Brahma's light; the Moslem sees the houris in Mahomet's heaven; the rude Schaman hears in his ecstacy terrible spirits under the roof of his hut, and the witch of the middle ages even her communications with the devil: in short, science here only supplies conjectures, not certainties. But these conjectures at least make this in science a certainty, that spirits and supernatural appearances have no objective existence in fixed shapes, for they must, if such were the case, always appear in the same manner; they are, therefore, spiritual appearances without spirits.

"If the conclusions already arrived at rest upon a firm foundation, and, as it appears to me, are indisputable, we may conclude as follows:

"1. That there is a universal connection in nature, and a mutual reciprocity in sympathetical and anti-pathetical contrasts, but which cannot be perceived by the waking senses; so that there is, at all events, a something of which the senses do not give direct evidence.

"2. That the world is not a piece of mechanism, which runs down by an objectless necessity, and again winds itself up blindly; and that the world is also not of a soulless nature.

"3. That nothing is known concerning a spiritual world.

"4. That the living soul not only stands in sympathetic connection with the body, but also with the principles of nature, between which exist the invisible threads of attraction, limits of which no mathematics can define.

"5. That a spiritual communion exists between man and man, and therefore also between man and superior beings, is not to be denied; for in all history such a communion is not only suspected, but dimly felt, and even spoken of in subjective assertion.

"6. That all the propaganda of common-sense explanations will certainly strive in vain and will never succeed in the attempt to entirely eradicate, root and branch, the presentiments, sensations, and convictions of firmly founded faith or superstition, or to bolt and bar so securely all castles, ruins, and cloisters, that ghosts and apparitions shall not still, as before, take up their abode there.

"7. That also dogmatic belief will as little be able to exorcise ghosts, or banish evil spirits, which trouble the brain as visions, and lurk in the dark corners of the mind.

"8. Lastly, that in German science nothing yet is certain or fixed respecting nature and spirit, the soul or body, or the possibility or probability of reciprocal influences:

"'*Dies diei eructat verbum, et nox nocti indicat scientiam*' (Ps. xviii. 13.)

"True magic lies in the most secret and inmost powers of the mind. Our spiritual nature is still, as it were, barred within us. All spiritual wonders in the end become but wonders of our own minds.

"In magnetism lies the key to unlock the future science of magic, to fertilize the growing germs in cultivated fields of knowledge, and reveal the wonders of the creative mind—*Magnes, Magia, Imago!*"—*Ennemoser's History of Magic.*

J. W. MACKIE.

AN EXAMINATION OF THE WRITINGS OF THE ANCIENTS.

NUMBER TEN.

That the world has been enriched by the valuable discoveries of these scientific researchers, is made clear and evident by the fact, that the long mooted question became settled and permanently fixed, that the pyramids, as a whole, entire, antedated the XVIIIth dynasty, as set forth between the fifteenth and eighteenth centuries B. C. It is also fully established beyond peradventure, that a vast number of "unplaced kings," and an extensive field of unopened tombs in the grounds appropriated to the dead of Memphis, as well as a large and interesting number of smaller monuments, extending from the peninsula of Sinai to the temples of Samnek and Soleb in Upper Nubia, still preserve authentic records contemporaneous with the first twelve dynasties of Manetho; and that, from out of the chaos, the IVth Manethonian dynasty, contemporary with the building of the Geezeh group of pyramids, loomed like a meteor in the night of time.

Speculative ideas were not entirely unknown even in America about that period, as to the probable extent that researches might be carried relative to the epoch of Menes. "In 1845, Bunsen's era for this monarch was B. C. 3,643; and, in 1849, Lepsius' is B. C. 3,893. While other authority asserts, that if 1,000 more years could be shown admissible by Scripture, there is nothing in Egypt that would not be found to agree with the extension."

It seems somewhat curious that different minds, engaged upon the same subject, living in countries wide apart, should arrive at a similar conclusion relative to the addition of the 1,000 years of conjectural and minimum estimate of the date of Menes, which is noted at B. C. 2,750, and the sum of 3,750, which falls almost equidistantly between the eras assigned to this primordial Pharaoh by two or three of the first hierological chronographers; the third is no less than the celebrated Mr. Birch, who, whilst tabulating Egyptian events in the recognized order of Manethonian dynasties, has not as yet put forth an arithmetical system of hieroglyphical chronology.

One of these earnest and persistent researchers says, "We are dealing in events so inconceivably remote, with stratified masses of time, and not with suppositious calculations of the exact day, week, month, or year, in futile attempts to ascertain which so many learned investigators have utterly failed."

The important labor commenced by Champollion in 1822 has been vigorously prosecuted through a pathway of obstacles, with a degree of ardor commensurate with the great work to be accomplished in unraveling Pharaonic antiquity down to the year 1843, which reaches the period when Fourier's "2,500 years B. C.," for the monuments of the Nile, even to the uninformed eye, began to wear the garb of probability to the hieroglyphical student; and to those who had seen with his own eyes these monuments in Egypt itself, they had assumed in that year the appearance of positive certainty.

"It is a remarkable fact, that, with the exception of Wilkinson, whose chronological consistency has been indicated (*supra*), not one of those Egyptologists of whom the critical opinion is now authoritative, and who, at this day, yet aspires to the name of 'short' chronologist (that is, one to whom the Usherian deluge, at B. C. 2,348, is a bed of Procrustes), has ever studied Egyptian monuments in Egypt! Much allowance, therefore, should be made for living English scholars who still, like the ostrich, bury their heads in the sand, surrounded as they are, essentially, by the intellectual flunkeyism for which this age, in England, is eminently celebrated among scientific men on the Continent and in the United States. The ponderous weight of brains, congealed in the cast-iron moulds of Oxford and Cambridge, presses upon British intelligence and education with the numbing power of an incubus. Among recent vindicators of the claims of Egypt to the longest chronology is Ferguson ('True Principles of Beauty in Art,' etc., London, 1849,) to whose crushing pamphlet we must refer admirers of the educational standard of a by-gone and semi-barbarous age, upheld in the sister universities, with which standard the citizens of republican America, of course, need have nothing to do, physically, morally, or intellectually."

The renowned Egyptologist, Lepsius, made a discovery in 1840, (which was not publicly known for some years later,) that the Tablet of Abydos, between Cartouche No. 40 and No. 39, which omits the XIIIth, XIVth, XVth, XVIth, and XVIIth Manethonian dynasties, thus jumping over the entire Hyksos period, had marked a new era in the chronological consideration to be awarded to some royal genealogical tablets.

This discovery was by far the most important feature of that day; but so varied and unforeseen were the victorious achievements effected, in the year 1843, by the Prussian scientific mission among the pyramids, from Memphis to the Labyrinth—so completely have they revolutionized all preceding judgments upon Nilotic antiquity—that we must pause to indicate how they originated, and where they are to be found. This shall be the theme for the succeeding article, in which a plain statement of the facts will be freely and fully given.

J. D. PIERSON.

MR. GREELEY ON FEMALE SUFFRAGE.—Horace Greeley, who, though generally supposed a friend of woman suffrage, recently brought forward a report adverse to the adoption of that measure in New York, has written a letter to a friend in England on the subject, from which the following is an extract:

"The key-note of my political creed is that axiom that 'Governments derive their just powers from the consent of the governed.' I hold that this consent may be, and often is, tacitly given, but that it is none the less conclusive on that account. I sought information from different quarters on the main point, and all practically agreed in the conclusion that the women of our State do not choose to vote. Individuals do; at least three-fourths of the sex do not. I accepted this choice as decisive, just as I reported in favor of enfranchising the blacks because they do wish to vote. The few may not, but the many do; and I think they should control the decision. We shall have very hard work to ratify any Constitution that enfranchises the blacks. Had we extended the suffrage to women we should have been voted down by hundreds of thousands. It seems but fair to add that female suffrage seems to me to involve the overthrow of the family relation as it has hitherto existed. If the time shall ever come when Mr. Briggs shall be an active member of the Democratic, and Mrs. Briggs of the Republican County Committee, in one of our excited political contests, I suspect that it will soon take two houses to hold them."

THE man in the moon is making faces at us. For the first time a change has been noticed in the features of the old gentleman. It seems that at the last session of the Academy of Science, a paper was read on the subject of a recent change in the moon's surface. A crater, well defined and perfectly well known to the astronomers, has disappeared within a year, and its place is marked by a large white spot in the middle of a plain.

RELICS OF THE ANCIENT WORLD.—Enormous amounts of fossil ivory are now found in New Siberia. In some cases entire mammoths have been discovered, preserved in ice, which not only have the skin and hair in perfect condition, but the fleshy portions also. Dogs and wild beasts have eaten them with avidity, though they must have been frozen to death thousands of years.

To the Rescue.

The Congregationalists have come to the rescue of the Christian Sunday. At a recent meeting at Petaluma, it was preambled, first, that all Christian citizens were entitled to the protection of law in the enjoyment of rest and worship on the Lord's day; and secondly, that we have now no sufficiently stringent statute on our books to secure this desirable end; and thirdly, that the statute we now have is in danger of repeal; therefore resolved, that the Association gird up its loins, buckle on its armor, watch, work, fight, and pray with new zeal to magnify the Lord's day. The first clause in this preamble is entirely correct. Christian citizens have a clear right to the protection of law in the enjoyment of rest and worship on the Lord's day or on any other day they may choose to set apart for such observances. The second clause in the preamble was probably adopted without reflection or discussion. It is hardly correct, in fact. Christians are protected by law in the enjoyment of rest and worship on the Lord's day or any other. So are Hebrews, and Spiritualists, and Josh-worshipers. Each religion has as much protection in the enjoyment of Sunday as is consistent with the rights of the other. No sect, class, or association is permitted to disturb another. Wherever a church stands, and for some distance around it, the assembling of persons, whose pursuits might disturb those in prior possession, is forbidden. In this way, young men who have a clear right to play ball at proper places are prevented from playing where their shouts would disturb worshipers in church. This is done not by means of a Sunday law, but by aid of an ordinary statute recognizing the right of any sect or church to the enjoyment of certain privileges by prior possession. Thus, the churches being erected for an avowed purpose, no party has a right subsequently to inaugurate festivities or pursuits which shall infringe upon the rights acquired by the first comers.

But what these Sunday people are after is not the right to keep the day to suit themselves, but the right to make all other people conform to their manner of keeping it. It is not so much that they may rest and worship as that other people may be compelled to like observance. In this our Sunday advocates are certain to incur the mortification of ignominious defeat. Their position is untenable, viewed from the point of fundamental law or of natural right. Our national Constitution does not recognize any sacredness of the day called Sunday, that should entitle those who do to peculiar privileges. The natural right of one man to regulate his conduct, in the matter of rest and worship, is precisely as good as the natural right of any other man to do the same. The sooner the evangelical Church understands this, the sooner it will cease to be offensive and ridiculous in the eyes of people not of their faith.—*Golden Era.*

JOSH WORSHIP.—The local editor of the Portland *Oregonian* has been visiting a Chinese Josh-house. He says:

"The Josh-house was visited by crowds of people curious to see the worship of the Chinese heathen. We called in about ten o'clock, and, fortunately, met Dr. Jim, who, with his estimable wife, had just concluded their prayers to the 'Great Teacher,' whose representative Josh is. The Dr. very kindly enlightened our benighted mind on the matters upon which we questioned him. For instance, we wanted to know the meaning and the use of the bits of perforated paper which the devotees burned. By the way, these bits are about the dimensions of a 'greenback.' Dr. Jim informed us that in China, the people look upon Josh merely as the representative of 'The Great Teacher' (God); he is a sort of a make-believe God. In like manner these bits of paper are make-believe money. They are burned as an offering to gain favor. It is really a trick of the priesthood to make money. The priests sell them for so much a dozen to the worshipers, with the understanding that the more they buy and burn, the more favor they will gain in the sight of the 'Teacher.' Dr. Jim says: 'All same like Melican man—'*spose he muchee gib heapee money to pleacher—heapee to make Melican pleach-house, him heapee good man;*' 'spose Chinaman burn muchee paper, God muchee like him; belly good man.' So, each Chinaman, or woman, goes to the trafficker in paper money, buys as many bits as he or she likes, paying therefor in coin of the United States, returns to the presence of Josh, kneels, and mumbles, and makes salaams awhile, and then an attendant touches off the paper with a rush light. The burning paper is then thrown into the little furnace at the side of the room, and Josh is either pleased or displeased. On several occasions we watched his countenance closely, but could not make out whether it lighted up with a favoring smile, or whether it was the paint on his face."

THE SECRET OF TAMING HORSES.—For the oil of cummin the horse has an instinctive passion, and when the horse scents the odor he is instinctively drawn towards it. The oil of rhodium possesses peculiar properties—all animals seem to cherish a fondness for it, and it exercises a kind of subduing influence over them. To tame horses, procure some castor and grate it fine; also get some oil of rhodium and oil of cummin; keep the three separate in air-tight bottles—rub a little oil of cummin on your hands and approach the horse in the field on the windward side, so that he can smell the cummin. The horse will let you come up to him without trouble. Immediately put your hand gently on the horse's nose, getting a little of the oil on it. You can then lead him anywhere. Give him a little castor on a piece of loaf sugar or apple. Put eight drops of rhodium into a lady's silver thimble; take the thimble between the thumb and middle finger of your right hand with your fore-finger stopping the mouth of the thimble to prevent the oil from running out while you are opening it; tip your thimble on his tongue, and he is now your servant—he is now your servant and friend. You can teach him anything if you are gentle and kind to him.

THE *Siecle* office has sent by post the first volume of its edition of Voltaire, containing the "Philosophical Dictionary," to M. Dupanloup, Bishop of Orleans, with a request that he would read the article on "Toleration." At the recent Catholic Congress at Malines, the Bishop referred to the proposed erection of the statue to Voltaire in the following terms: "A statue to Voltaire! If this be done—and it may be done, for anything is possible—I can only say, then, that it is a statue to personified infamy." The reference to the chapter on toleration must have "upset" his Grace considerably.—*London National Reformer.*

SUCCESSFUL EXPERIMENT.—Mr. Monnot informs us that night before last, after Mr. Carville—the man who was mysteriously injured on the Tunnel Toll Road—was conveyed to his room, he raved for a considerable time about home and about almost everything else. Having a flute in the room, and knowing something of the soothing influence of music, Mr. Monnot began playing, when the man ceased his wild talk, and in a few minutes was sleeping as "sound as a toper." The experiment might be worth repeating in similar cases.

"BEWARE of divers and strange doctrines," was the text of an anti-immersionist preacher.

The Banner of Progress.

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Ancient and Modern Spiritualism.

In the further pursuance of our inquiries on this subject, and in continuation of the examination of the positions taken by the Rev. Mr. Wythe, we must contrast and compare the historical accounts of so-called heathen miracles with the Scripture record of wonderful manifestations attributed to Divine power and presence. It is said by Mr. Wythe, in his sermon, that the heathen oracles were established to support idolatry, or the worship of images. Now, we deny that the images erected by the Egyptians and Grecians in the temples were the objects of worship. On the contrary, we assert, that the declaration, found upon the altar at Athens by Paul, conveys the true meaning and intent of all the ancient nations in the erection of images. They were only representatives of an idea which all men have entertained, from the beginning of the life of the race on earth. The very name or word applied to these so-called idols expresses this meaning, and nothing else. An image *is* an idea, or representation of thought or desire. The word *image* is from the same root in Latin or Greek as the word *magic*. Webster defines *magic* as "the art or science of putting into action the power of spirits, or the science of producing wonderful effects by the aid of superhuman beings, or departed spirits; sorcery; enchantment; the art of employing the powers of nature to produce effects *apparently* supernatural." And he defines the word *image* as "the representation of any person or thing; an idea; a representation of anything to the mind; a conception; a picture." Thus, an *idol* is only a representation of an *idea*, or image of the mind; as, for instance, "God made man in his own *image*," or as a representation of His own thought or idea of what man should be. So that man is an *idol* of God, in the same sense that a wooden image is; only that the wooden image is man's conception or representation, and man himself is a conception of the Creator. It will easily be seen, therefore, that it is not the wooden construction that the heathen worship, but the *idea* or *image* or *conception* of God which they entertain in their minds. This is all the so-called Christian or civilized world can claim for its own worship; for "no man hath *seen* God." What, then, have we, more than the heathen, for which we should exalt ourselves above them? The civilized world worship the God whom they conceive in their own minds; so do the heathen. In both cases, it is an image or idol that is worshiped; it is all *idolatry*, or the worship of an idea or image.

Magic, as defined above, and according to the signification of the original word from which it is derived, is the art or power of producing representations of ideas upon the mind, either with or without the aid of departed spirits, or by a knowledge of the invisible powers of nature and of the operations of natural laws. The art of divination, or magic, Mr. Wythe says, was invented to support idolatry. On the contrary, divination and idolatry are synchronous, and nearly synonymous. Both originated in the infancy of the race, ages before Moses was born. Divination is the ascertaining and putting into operation of the laws of nature and the will of departed spirits, who were anciently called *gods*. Whatever is *divine* refers to God or gods, and divination is the effective carrying out of the will of God, or the gods. Oracles were established to ascertain what this will was, by obtaining responses from the spirit world, which sometimes came, as they do now, in an audible voice. An *oracle* is a "word spoken by the mouth"; and this is what the voice does, namely, speak by the mouth. When it said, therefore, that "God spake by the mouth of His holy prophets," the same thing is implied as that which took place in the responses from the oracles. The faith of all nations in this respect is and always was the same. They believed and still believe that the answers obtained in this way were the voice of God. The only variation of this faith was when the Greeks adopted the conception of a multitude of gods, equally powerful and beneficent; and then responses were sought from each one separately and distinctively.

Now, the critical student of mythology will fail to see or establish any distinction between the oracles set up by the Jewish nation, and called the Urim and Thummim, and the oracles of the Greeks at Dodona and Delphi. The service of the priests of the temple at Jerusalem was equally secret and apart from the people as that of the Grecian priests in their temples. The responses of Urim and Thummim were known only to the priests, and by them transmitted to the people. There is no basis, in the Jewish system of worship, upon which may be built a theology any better or more sacred than that of the Greeks. Mr. Wythe says that divination was "the *pretended* art of foretelling future events." We maintain that it was a *real science*; and that the prophets and priests of the Grecian temples, as were the Egyptians before them, were as well versed in that science as the "prophets of the Lord" at Jerusalem. Did not the woman of Endor, who was a daughter of the Magi, successfully summon the spirit of the "prophet of the Lord," Samuel, into the presence of Saul? and if her knowledge of the science of divination had not been so perfect, how could she have done this? Did not Vespasian, the emperor, cure the blind by th application of his hands, moistened with spittle, at the temple of Serapis, in Egypt, precisely as did Jesus at Jerusalem? and if the power was not the same in both, what was it in each

But let us recur to the Urim and Thummim. What *were* the Urim and Thummim? The words themselves are Hebrew, and signify lights and perfections; but the *things* were worn in the breastplate of the high priest of the Jewish temple, and the nature of them kept secret from the people. There can be but little doubt but that these were magnets or electrodes, perhaps in the form of crystals, by means of which the priests induced the magnetic sleep or clairvoyant state either in themselves or other priests of the temple, and thus obtained communion with the spirit world. It is certain that they gave oracular responses to the people, after going into the inner temple and consulting the oracles called Urim and Thummim, precisely as the priests of the temple at Delphi gave their answers to the people. The priests of Jewish theology, as well as of heathen mythology, were mediums for obtaining information from the spirit world. They all equally practiced in the same forms of divination, or methods of ascertaining the will of gods, or spirits. This, among the Jews, was simplified by calling it the will of God, or "the word of the Lord." They were taught by Moses that there was but one God, and these responses from spirits, whom they called angels, were supposed to be expressions of His will. In what, then, does the divination of the Jews differ from that of the so-called heathen nations? Simply in nothing except the multiplicity of gods among the latter. The One God of Moses was supposed to have spoken on all occasions, though sometimes it is said in the Scripture that "the angel of the Lord" delivered the message. In the Egyptian and Grecian mythology, however, each communicating spirit was called a god, and his oracular instructions were obeyed accordingly. So that, in reality, it made but little difference to either Jew or Gentile who the communicating intelligence was, so long as he claimed to utter the "word of the Lord."

From what has been said, it may be deduced that the Hebrew Scriptures, which are sometimes said to contain the "oracles of God," are partially a record of oracular responses from the spirit world, obtained by the divination of the "priests and prophets of the Lord," at the temple of Jerusalem. That portion which is a history of the progress of the Jews as a nation, as also the traditional account of the creation, cannot be said with truth to be from the dictation of departed spirits. But the prophetic and religious portions, with some abatement for the imperfection of the mediums, may be, with reason, considered as a record of spiritual communications. And this brings us to the point where we can maintain the evident fact that the Bible is full of Spiritualism, including the works of Moses and Aaron; the oracles of Urim and Thummim; the utterances of the prophets; the divinations of the Egyptian magicians; the mediumship of the woman of Endor; the "wonderful works" of Jesus and his disciples; and the exercise of gifts of healing by the apostles.

Mr. Wythe will find it difficult, we think, to separate the divination of the Old Testament from that of the New. Indeed, he particularly denies that there is any difference in the design of the two divisions of the Bible. Whatever *design* there might have been, in our estimation, in the writing and compiling of the books of the Old Testament, is shared by so many individuals, who performed the labor of writing and compiling, that it is now impossible to ascertain what that design was. We know from declarations contained in various parts of the Scriptures, what the design of *some* of the writers was. But as to the general design assigned by Mr. Wythe and all other theologians, that "*all* Scripture is given by inspiration of God," etc., we take leave to dissent from and disbelieve in it. We much rather prefer the oracles of the present day, corroborated as they are by those of the ancient history of both sacred and profane nations, than to rely solely upon the imperfect record of the latter as a ground of faith. Enough has transpired in the history of modern Spiritualism to fill many volumes, larger than the entire Bible, with the books rejected by the Council of Nice thrown in. M.

WOMANHOOD SUFFRAGE IN KANSAS.—This question is exciting great discussion in that State; and among other disputants, who oppose the enfranchisement of the better sex, we find the Rev. I. H. Kalloch, the Baptist clergyman who was so solicitous for the sanctity of marriage a few years ago, in Boston! Kalloch said nothing about the right, but discussed the question from policy, expediency, etc., stating first that the women of Kansas do not want to vote. He did not say how he learned, but the question has never been voted upon. He said it would break up the family relation, destroy the institution of marriage, prove a damage to the State and to society, and fail in effecting the amelioration of woman's condition; that the ballot had never bettered the morals of eighty thousand prostitute men in New York, and it would not better the morals of forty thousand prostitute women of New York;—with much more to the same effect. A pretty opponent of womanhood suffrage, truly! A man who escaped through the meshes of the law for a violation of marital rights, but whom public opinion forced to emigrate to the far west, where he now becomes the special champion of the institution of marriage! M.

PROGRESSIVE LYCEUMS *vs.* ORTHODOX SUNDAY SCHOOLS.—Mrs. Mary F. Davis and Dr. R. T. Hallock, of New York, delivered addresses at the recent National Convention at Cleveland, on the Lyceum movement, which are full of noble and progressive ideas. The whole subject was ably and forcibly presented, and we regret that we have not sufficient room to publish their speeches in full. They argued against the neglect, or something worse, of Spiritualists, in not sending their children to, nor contributing to the support of, the Progressive Lyceums. Many still allow their children to attend the orthodox Sunday schools, where they are indoctrinated with the same errors which cost their parents so much pain to shake off. We hope this state of things will not continue much longer. Spiritualists, above all others, should be consistent. Why should they send their children to be taught what they themselves have long since repudiated? M.

THREE HUNDRED AND TWENTY-FIVE DELEGATES attended the late National Convention of Spiritualists at Cleveland.

Rev. Mr. Stebbins' Discourse at the Metropolitan Theater.

The text of Scripture, upon which Mr. Stebbins enlarged on Sunday evening last, may be found in Mark, chapter ii. v. 14–17, as follows: "And as he passed by, he saw Levi the son of Alpheus sitting at the receipt of custom, and said unto him, 'Follow me.' And he arose and followed him. And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples; for there were many, and they followed him. And when the Scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, 'How is it that he eateth and drinketh with publicans and sinners.' When Jesus heard it, he saith unto them, 'They that are whole have no need of the physician, but they that are sick; I came not to call the righteous, but sinners, to repentance.'"

Mr. Stebbins said that these acts and declarations of Jesus were in direct contradiction of the well known proverb, "Birds of a feather flock together." No such attraction could be presumed of the spirit of Jesus. The proverb itself is not strictly true. It needs to read "Birds of a white, or black, or red feather." The old adage, "Set a rogue to catch a rogue," was also an untruth. It is a confession that all the acuteness and ability to read men is possessed by those who are qualified to reside in the State Prison. Experience in evil is not needed to enable us to read and judge of it in others. Only fools need to be taught by experience. The good and wise have an intuitional appreciation of what constitutes evil and wrong-doing, without the necessity of doing evil themselves in order to become acquainted with it. Most people associate with the notoriously vicious only on *preaching terms*. They claim their acquaintance only to have the privilege of lecturing them. Such was not the case with Jesus. His companionship was ennobling to inferiors, without being offensively supercilious. He was an acknowledged superior, and these men with whom he associated felt themselves improved, elevated, and dignified by his society. They regained their self-respect from the respect shown them by one so immeasurably their superior. Jesus evidently felt that there was one point of contact by which he could reach them. It was not necessary that he should descend to their habits, and practice their life, in order to become familiar with them. He knew them already, on the principle that the greater always includes and comprehends the less. He neither exhibited the dignity of his presence to them, nor descended to their level. Dignity and descent both come of a scanty soul. Largeheartedness has no need of either, but can take in and comprehend all conditions. The idea of higher and lower states was not true to nature. Jesus did not recognize any such distinctions as high and low among men. The Scribes and Pharisees, the "respectable people" of those days, did, and hence their questionings in regard to his choice of company. If Jesus should come in these days, as he came in those, the same class would receive him in the same way. One of the peculiarities of a great and noble nature is to find points of contact in all men, with which it may join. Jesus found those publicans and sinners were like him in one respect at least—they ate and drank. And, if like him in one respect, they were capable of *becoming* like him in others. It was his object, in associating with them, to make them so. The Pharisees, like many in our day, judged that a man was to be known by the company he kept. The adage is false. A man is only known as he makes himself known by his own acts. He cannot be judged by the acts of another, even if found in his company. Many people cannot think of themselves as *anybody*, unless they have others to "look down upon" as below them. Jesus was liked by these publicans and sinners precisely because he did not exhibit this uncharitable and supercilious trait. He obtained an influence over them, and could do them good, through their liking for him.

Mr. Stebbins elaborated his theme to good effect and made many telling points, which were evidently appreciated by the audience. We noticed, however, one omission on his part, which should not have occurred. Woman should have been honorably mentioned, in this regard, and the persistent efforts made to degrade her by association should have received the censure and condemnation of the Rev. gentleman, as heartily as he defended the course of the Man of Nazareth. He should have instanced the association of Jesus with Mary Magdalen, and with other women of humble condition in life. No picture of humanity is complete that does not include and portray the life of woman. She who was "last at the cross and soonest at the grave" is best entitled to remembrance in every discourse intended to illustrate the traits of human character that Jesus is represented to have possessed. If it has been thought necessary, by theologians and gospel writers, to attribute the birth of so pure a man to an immaculate conception, how is it possiple for them to leave woman out of the question, when his associations and companionships are the subjects of consideration? If he was too pure to have had an earthly father, surely, on the mother's side, he was not too pure for the society of woman! For, immaculate or not, his associates of the gentler sex could not claim to be so. Yet not a word of reproof for them ever escaped his lips. Even the "woman taken in adultery" was dismissed without a reprimand. But it is left for the Pharisees of these days, as it was for those of his time, to pronounce judgment upon the faults of woman, as well as upon those of their own sex. We read of no woman belonging to the sect of the Pharisees. Probably charity was then as much a distinguishing characteristic of the better sex as now. We do read, however, as being the language of Jesus, frequent reproofs of the Scribes and Pharisees, for their hypocrisy, their uncharitableness, their vainglorious self-righteousness. No such language was ever addressed by him to woman; and this is conclusive evidence that it was not deserved.

But it will ere long be of little consequence how often the mention of woman is omitted from the discourses of public teachers. She will soon be in a position to speak for herself; indeed, she has already spoken, by the mouths and pens of many of her own sex; and this speaking will continue to increase in volume and power, until an equal voice is obtained by her in all that concerns humanity. Greeley may fear for the marriage relation, and the Rev. Kalloch may babble with impure lips upon the like danger; but no presages of disaster of that sort will deter woman from claiming and taking possession of her right to be heard, and to have an influence in the making of the laws that are to govern her and her children. She will hereafter be as frequently recognized and mentioned on public occasions, by public speakers, as she is now by them ignored; and she will speak for herself as often as it shall seem necessary to the promotion of her cause—epistolary Paul to the contrary notwithstanding. M.

SUNDAY AT A CAMP-GROUND.—A correspondent of the *Watchman and Reflector*, of Boston, in an account of a visit to the camp-meeting at Martha's Vineyard, gives the following notice of the manner in which the Sunday is spent at that noted camp-ground:

"Sunday! *is* this Sunday? *Is* this truly a religious gathering? Or is this a scene in the forest near Paris? Certainly, away from the speakers' stand, which is in the centre of the grove, no stranger would think that this is Sunday; or, if he knew that it was, that this is an assemblage under evangelical control, in one of the New England States. Everybody is enjoying social chats in the cottages; everybody is 'having a good time generally,' as the phrase is, in the densly shaded streets; the ocean is gay with the bunting of yachts and steamers that are crowded with laughing and singing excursionists; along the shores and on the meadows, lovers and friends are strolling in merry groups; the refreshment booths are thronged, the wharf is alive with jovial people on the watch for friends who have just been landed by the boats; and nowhere, look where you will, is there the slightest indication of religious observances. Of the ten thousand persons on the ground, not more than a thousand, or at the most two thousand, are congregated around the preachers' stand. Everywhere else it is a holiday—a picnic—a happy and orderly assemblage of pleasure-seekers."

THE SPIRITUALISTS OF BOSTON have inaugurated a regular course of Sunday afternoon lectures at Music Hall; and the "Great Organ," of which Bostonians are so proud, is played by a distinguished performer, for half an hour preceding each lecture. Among the lecturers secured for the winter are Thomas Gales Forster, Mrs. A. A. Currier, Wm. Lloyd Garrison, Mrs. Nellie J. T. Bingham, Prof. Wm. Denton, Dr. R. T. Hallock, Mrs. Emma F. Jay Bullene, Prof. S. B. Brittan, Dr. F. L. H. Willis, Mrs. Alcinda Wilhelm, J. M. Peebles, Andrew Jackson Davis, S. J. Finney.

It does seem that this *ism* is likely to live a little longer, at least in Boston!

THE ALMSHOUSE A CREDIT TO THE CITY.—So say the late Grand Jury, in their report to Judge Cowles. We are unable to see what credit an almshouse, especially when full of paupers, can be to modern society. If society were rightly constituted, and just to all its members, an almshouse would not be needed. As it is, though looked upon as a credit to the city, everybody considers it a disgrace to be an inmate of it. This latter fact itself shows the injustice of society. It first makes paupers by special legislation, and then tabooes and disgraces them in an almshouse. M.

SPIRITUALIST SOCIETY AND LYCEUM OF ST. LOUIS.—They have an exceedingly prosperous Society and Lyceum, united, in the capital city of Missouri. The library numbers five hundred and forty-three volumes. A little manuscript paper is composed by the Lyceum pupils, and edited by two of their number. It is called the *Lyceum Critic*. Lectures are delivered on Sunday evenings by some of the ablest lecturers in the ranks. A Convention of the Society and Lyceum is held once a month, at which literary exercises and music are the principal attractions.

RELIGIOUS AMENDMENTS TO THE CONSTITUTION.—At the Second Annual Meeting of the Illinois Spiritual Association, held at Galesburg, the following resolution was unanimously adopted:

Resolved, That we will resist by every means in our power all attempts to incorporate into the Constitution of the United States, or in any of the States of the Union, any recognition of the peculiar theological tenets of the so-called Evangelical Churches.

PROF. LIEBIG has invented a chemical equivalent for milk from the "maternal fount." Theoretically, it is just the thing. Practically, it is said to kill a child in from three to six days.—*Exchange.*

There are other "chemical equivalents," beside those for mothers' milk, which "kill." Brandy and other liquors, "chemically" treated, kill, "it is said," at sixty yards—from the place where it is drank.

THIRTEEN REVEREND CLERGYMEN arrived on the last steamer! Since Earle made his successful raid on this coast, California has become the cynosure of clerical eyes, and we shall soon be preached to with a vengeance! What a stream of fervid eloquence will soon be let loose upon us! If we are not saved, it will be through no lack of the foolishness of preaching. M.

A RICH MINISTER.—The pastor of the Second Presbyterian Church at Troy, N. Y., is said to be the richest minister in the world. In his own name he counts $5,000,000; his father is worth $3,000,000; and his wife $5,000,000. His salary is $4,000.—*Exchange.*

"Sell all that thou hast, and give to the poor," said Jesus of Nazereth.

A WOMAN lately had a living reptile, with scales like a fish, taken from her stomach. Still another living object remains in her system, which could not be extracted without making an incision in the chest. It sometimes comes up in her throat and almost strangles her.—*Exchange.*

"Only a woman's heart!"

EARLE AT A DISCOUNT WITH THE BAPTISTS.—Elder Knapp is on the way to this coast. We understand that he comes to labor as a Baptist, and not as did Bro. Earle, with all evangelical churches in common. We infer from the statements and tone of the *Evangel*, that the Baptists are not satisfied with the manner and results of Brother Earle's labors on this coast, and now they propose to operate distinctively, with Elder Knapp to lead.—*California Christian Advocate.*

AN "INDIAN SUMMER" PICNIC took place at Walden Pond Grove, near Boston, Oct. 9th, under the management of Dr. H. F. Gardner, and the Spiritualists of Boston and vicinity.

APPARENT DEATH.—The Mendocino *Herald* says, Mrs. Higgins, residing at the Half Way House, has been ill for some time, and, to all appearances, died; but while in the act of laying her out, she came to, and is in a fair way of recovery.

SELF-STULTIFICATION OF A SAN FRANCISCO JURY. The jury in the case of J. R. Sproul, an ignorant, fanatical fellow, indicted for a felonious assault upon a little girl, brought in a verdict of guilty, but recommended the prisoner to the mercy of the Court, on the ground of his insanity, arising from a belief in Spiritualism. The Court instructed the jury that such a verdict was inadmissible; that they must either find the prisoner insane, and therefore not guilty of the offense charged, or bring in a verdict of "guilty as charged in the indictment." The jury retired, and agreed to come into Court and stultify themselves by taking back the excuse of insanity, and finding the prisoner "guilty as charged in the indictment." Thus it is established, in a Court of justice, in the State of California, that a man may believe in Spiritualism and still be a sane man!

Whenever we find a clergyman guilty of a mean and dirty act, we do not stop to inquire whether he is a Methodist or a Baptist, or of any other denomination in particular. His profession of a clergyman is mentioned only incidentally, because better things are generally expected of men of his class. But the question of his sanity or insanity, guilt or innocence, is never in the remotest degree referred to his belief, either in immersion, infant baptism, or the final perseverance of the saints. It remained for a San Francisco jury to discover that a man's religious opinions are presumptive evidence of both insanity and guilt. M.

A FESTIVAL of the German Turners of Boston and other parts of Massachusetts, commenced in this city on Sunday, by steamboat sail down the harbor. The next day they had a picnic at Fresh Pond Grove. About three hundred formed in procession, and with a band of music and flags marched through the principal streets, making a fine appearance and attracting much attention. The festival lasted three days, and notwithstanding the Turners had a jolly time and the "lager" flowed pretty freely, yet it was a common remark that they were a very orderly and well behaved body of men. The weather was delightful all the time, but just as soon as the frolics of the Germans were over, and the Methodist camp-meetings commenced, the rain descended and it kept descending, pouringly, for several dayes and nights—as though Providence, if it regulates the weather, smiled approvingly on the German Turners, and frowned forbiddingly on the Methodist Campers.—*Boston Investigator.*

CANDID.—I am not a Spiritualist, but I would be, if I could find it to be true. They profess to *know* that we live on after death, and that we live in accordance with natural law. I would like to find it true; according to my reasoning I cannot see how it can be true. But no man is infallible—my reasoning may be wrong; it is all of a negative kind, while that of the Spiritualists is positive, so they say; for they don't say *we believe*, but they say, *we know*. Now, where there are so many good, intelligent people who say they *know* this thing to be true, we should hesitate about dogmatizing it right down, as Christianity would Infidelity. We should be particular not to insist on conditions for Spiritualists that they neither claim nor admit.—*W. P. Lippincott, in the Boston Investigator.*

WOMEN VOTERS.—Mrs. Lucy Stone and H. B. Blackwell, citizens of New Jersey, have made an investigation, the result of which proves that in 1776 the original State Constitution of New Jersey conferred the franchise on "all inhabitants," without respect to sex or color, possessing the prescribed qualification of £50 clear estate and twelve months' residence, and this Constitution remained in force until 1844. Several acts of the Legislature, in 1790 and 1797, designate the voters as "he or she." In 1796, seventy-five women voted in Elizabethtown for the Federal candidate, and in 1800, women generally voted throughout the State in the Presidential contest between Jefferson and Adams. In several legislative and local elections afterwards, women participated.

DOING WORK ON SUNDAY.—It seems that the military camp at Hull was broken up on Saturday night, but all the day of Sunday was occupied in arranging for the transportation of the camp equipage, under the direction of General Chamberlain, Deputy Quartermaster-General of the State; and the second battalion, kept on the ground for this purpose, was allowed to return home at half-past six o'clock on Sunday evening. The whole of these proceedings were a direct violation of the blue law, in fear of which the City Government of Boston declined to open the reading-room of the Public Library for any portion of the day on Sunday, while the news reading-rooms are kept open. What is the good of a law that everybody disregards?—*Bunker Hill Aurora.*

THE *Herald* of Sept. 23d says: "Rev. Wm. S. Howe, of Stetson, Me., who, it will be remembered, was charged with committing adultery with a domestic in his family, has been ordered to recognize for his appearance at the next criminal term of the Supreme Judicial Court, to be holden at Bangor on the first Tuesday of February next. It is understood that he admits the committal of the crime, but says it was *unintentional!*"

THERE is a clergyman at Rowley Regis who argues that God is too merciful to punish the sinner eternally. He says that those who do not believe will be annihilated. The result is, that his church is empty, and is in a state of most disreputable unrepair. The parishioners prefer damnation to annihilation. On the man that preaches mercy they will have no mercy.—*National* (*Eng.*) *Reformer.*

A MILESIAN, being sent by his employer to a telegraph office with a message, eyed the instruments with curiosity, and wondered if that was the "tilligraft." After gazing steadily for several minutes, he said he had always wanted to ask one question, and this is it: "Is the wire hollow on the inside or on the outside?"

I ENJOY a good laff—one that rushes out ov a man's soul like the breaking up ov a Sunday school; but a laff that comes tew the surface, as the hickucks cum, or backs out of a man, like the struggles ov a chicken choked with a chuck of haff wet dough, I utterly lament.—*Josh Billings.*

THE Homœopathic College of Pennsylvania has determined to open its doors to women, provided a sufficient number offer to make it desirable as a test of its benefits. We record the fact as an evidence of progress.—*New York Tribune.*

ONE who has a prejudice against hand-organs is puzzled to know why those are mentioned as "evil days" in Ecclesiastes, in which the "grinders shall cease because they are few," and "the sound of the grinding shall be low."

REV. GEORGE T. WILLIAMS, who was suspected of picking a lady's pocket in New York, a few months ago, has been deposed from the ministry by the Protestant Episcopal Church in Virginia.

MORE than thirty varieties of minerals are found in the Mount Mica mines at Paris, Maine; valuable beryls and one tourmaline valued at $1,100 were recently taken from them.

FROM April 7th to August 7th, not a single death occurred in Coldwater, Michigan, a city of 6,000 inhabitants. Doctors cannot be very numerous in that town.

THE Boston *Advertiser* is getting waggish, as witness the following:

"It has been discovered that the end of the world is not Cumming."

AUSTRIA is about to sell the property of the Roman Catholic Church and pay the national debt with the proceeds.

MISS KISSEM is the belle of one of our watering places. The name has a certain pleasant smack about it.

THE ROCK AHEAD.—What the young husband foresees when the cradle is brought home.

MORE Pagans than Christians are subject to the British crown.

A FRENCHMAN'S DEFINITION OF LOVE.—Two desiring to become one, and soon becoming—three.

PHENOMENAL FACTS.

Healing by Laying On of Hands in the Seventeenth Century.

The following interesting narrative has been often published, but will be new to many readers, and we therefore reproduce it:

The seventeenth and the early part of the eighteenth centuries present us with several examples of private persons, who were supposed to have a miraculous power of curing by touch. The most celebrated was a Mr. Valentine Greatrakes, a Protestant gentleman of the county of Waterford, born in 1628—a thoroughly religious and good man, and occupying a highly respectable place in society. It was some time after the Restoration, while acting as clerk of the peace to the county of Cork, that Mr. Greatrakes arrived at a conviction of his possession of healing powers. In an account of himself, which he wrote in 1666, he says: "About four years since, I had an impulse which frequently suggested to me that there was bestowed on me the gift of curing the king's evil, which, for the extraordinariness thereof, I thought fit to conceal for some time; but at length I told my wife; for, whether sleeping or waking, I had this impulse; but her reply was, that it was an idle imagination. But, to prove the contrary, one William Maher, of the parish of Lismore, brought his son to my wife, who used to distribute medicines in charity to the neighbors; and my wife came and told me that I had now an opportunity of trying my impulse, for there was one at hand that had the evil grievously in the eyes, throat, and cheeks; whereupon I laid my hands upon the places affected, and prayed to God for goodness' sake to heal him. In a few days afterwards, the father brought his son with the eye so changed, that the eye was almost quite whole; and to be brief, (to God's glory I speak it,) within a month he was perfectly healed; and so continues."

Another person, still more afflicted, was soon after cured by Mr. Greatrakes in the same manner; and he then began to receive an "impulse," suggesting that he could cure other diseases. This he soon had an opportunity of proving; for "there came unto me a poor man, with a violent pain in his loins, that he went almost double, and having also a grievous ulcer in his leg, very black, who desired me for God's sake to lay my hands on him; whereupon I put my hands on his loins and flank, and immediately went the pains out of him, so that he was relieved, and could stand upright without trouble; the ulcer also in his leg was healed; so that in a few days, he returned to his labor as a mason."

He now became extensively known for his gift of healing, and was resorted to by heople from greater distances, with the most of whom he was equally successful. Wounds, ulcers, convulsions, and dropsy, were among the maladies which he cured. In an epidemic fever he was also eminently successful, healing all who came to him. So great was the resort to his house, that all the outhouses connected with it were usually filled with patients, and he became so much engaged in the duty of healing them, as to have no time to attend to his own affairs, or to enjoy the society of his family. The clergy of the diocese at length took alarm at his proceedings, and he was cited by the Dean of Lismore before the Bishop's Court, by which he was forbidden to exercise his gift for the future—an order which reminds us of the decree of Louis XIV., commanding that no more miracles should be performed at the tomb of the Abbé Paris. Mr. Greatrakes, nevertheless, continued to heal as formerly, until his fame reached England.

He was invited to visit London by distinguished personages, and did so. He went every day to a particular part of the city, where a prodigious number of people, of all ranks, and of both sexes, assembled. The only visible means he took to cure them, was to stroke the parts affected. The gout, rheumatism, and other painful affections were driven by his touch from one part to another, until he got them expelled at the very extremities of the body, after which the patient was considered as cured. Such phenomena could not fail, in the most superstitious era of our history, to excite great wonder, and attract universal attention. The cavalier wits and courtiers ridiculed them, as they ridiculed everything else that appeared serious. St. Evremond, then at court, wrote a sarcastic novel on the subject, under the title of the Irish Prophet. Others, including several of the faculty, defended him. It even appears that the Royal Society, unable to refute the facts, were compelled to account for them as produced by "a sanative contagion in Greatrakes' body, which had an antipathy to some particular diseases and not to others." They also published some of his cures in their Transactions.

A severe pamphlet by Dr. Lloyd, chaplain of the Charter-House, caused Mr. Greatrakes, at this time, to publish the account of himself which has been already quoted. In it, he says: "Many demand of me why some are cured, and not all. To which question I answer, that God may please to make use of such means, by me, as shall operate according to the dispositions of the patients, and therefore cannot be expected to be alike efficacious in all. They also demand of me why some are cured at once and not all? and why the pains should fly immediately out of some, and take such *ambages* in others? and why it should go out of some at their eyes, and some at their fingers, some at their ears or mouths? To which I say, if all these things could have a plain account given of them, there would be no cause to count them strange. Let them tell me what substance that is which removes and goes out with such expedition, and it will be more easy to resolve their questions. Some will know of me why or how I do pursue some pains from place to place till I have chased them out of the body, by laying my hands on the outside of the clothes only (as is usual), and not all pains? To which I answer that—and others have been abundantly satisfied that it is so—though I am not able to give a reason, yet I am apt to believe there are some pains which afflict men in such a manner that they cannot endure my hand, nay, nor my gloves, but fly immediately, though six or eight coats or cloaks be put between the person and my hand, as at the Lady Ranelagh's at York House, in London, as well as in Ireland, has been manifested. Now, another question will arise, whether the operation of my hand proceeds from the temperature of my body, or from a Divine gift, or from both. To which I say, that I have reason to believe that there is some extraordinary gift of God." At the end of his narrative are appended a number of certificates as to his cures, signed by the most respectable, pious, and learned persons of the day, among whom are the Honorable Robert Boyle, Bishop Rust, Dr. Cudworth, Dr. Patrick, Dr. Whichcot, and Dr. Willkins. In 1667, he returned to Ireland, where he lived for many years, but without sustaining his reputation for curing. It appears that, upon the strictest inquiry, no blemish could ever be found to attach to the character of this extraordinary man. All he did was done in a pure spirit of piety and benevolence. The truth of the impressive words with which he concludes his own narrative was never challenged: "Whether I have done my duty as a Christian in employing that talent which God had entrusted me withal to the good of people distressed and afflicted, or no, judge you and every good man. Thus far I appeal to the world whether I have taken rewards, deluded or deceived any man. All further I will say is, that I pray I may never weary of well-doing, and that I may be found a faithful servant, when I come to give up my last account."

Mr. Southey, in his "Omniana," quotes some curious passages respecting Greatrakes, from a contemporary writer, Henry More. It seems to have been More's opinion that there may be a sanative and healing contagion, as well as a morbid or venomous. He states that Greatrakes' hand had "a sort of herbous, aromatic scent," and that he could also cure by his spittle. More was not surprised by the cures of Greatrakes, having, ten years before, seen one Coker, who, "by a very gentle chafing or rubbing of his hand," cured diseases, but not so many as Greatrakes, who was successful, he says, in "cancers, scrofulas, deafness, king's evil, headache, epilepsy, fevers—though quartan ones—leprosy, palsy, tympany, lameness, numbness of limbs, stone, convulsions, phthisic, sciatica, ulcers, pains of the body, nay, blind and dumb, in some measure, and I know not but he cured the gout." More, at the same time, states, that "he did not succeed in all his applications, nor were his cures always lasting."

Besides Greatrakes, there were De Loutherbourg, the well-known painter; Gassner, a Roman Catholic priest, in Swabia; and an English gardener, named Levret, who used to say that so much virtue went out of him that he was more exhausted by touching thirty or forty people than by digging eight roods of ground.

Mediums.

No class of persons in our country have received more abuse, or borne it better, than the mediums for spirit manifestations. Attacked and abused in every way by the enemies of the whole subject of Spiritualism in all phases, they flee to the speakers and writers and believers for shelter, protection, sympathy, and encouragment, and too often meet here the same or worse treatment from those of whom they had reason to expect at least kindness and sympathy. That any one or more defenders of the new religion are pure and honest enough to sift, sort, single out, and stone to death the defective ones, we have yet to learn. In the aggregate we believe the mediums are as honest as the writers and speakers, and certainly do as much good as either. If the honest believers could to-day relate their experiences, more than four-fifths of them would attribute their belief or knowledge of Spiritualism to physical manifestations, and every medium most violently denounced by some of the leading and influential Spiritualists of the day. Few are perfect, of any class that we know of; but if the good works of mediums, as parties or instruments, were offset against the charges, we are of the opinion they would have a larger balance on the side of good than any class of writers or speakers, including clergymen and spiritual lecturers. The New York *Herald*, whose popularity renders its morals and religion unquestionable, is of course an exception, as it has a right, from its high position of purity and true religion, to stone the whole of us to death, unless some of us run under its protecting batteries and throw stones and clubs at others of the general household. In its lack of news and want of other subjects of general interest of late, it has devoted large space to Spiritualism, and given the fullest proof of its truly Christian standing by its scandal and slander of our glorious but still unpopular philosophy. The public will know when we are popular, for the *Herald*, true to its policy, will wheel about all its forces and defend us; but what will become of that class of persons, mediums and others, who, like the bat in the fable, fought first on one side and then on the other until they were traitors to both, we cannot say; or what will be the fate of those who, after climbing the ladder, stood at the top clubbing down others who were trying to get up the same way, we dare not guess. We only ask earnestly for ourself, that in every contest we be registered on the side of the spirits, whenever, wherever, however, and through whatever channel they choose to come. We will not break, or bruise, or abuse the vessel which bears them or their messages to us, however leaky or imperfect it may be. But while we forgive all the short-comings of mediums, and bid them God-speed in their glorious and heavenly work, we will heartily and cordially support and encourage every good and practical movement, from whatever source, that offers to be a blessing to mankind, and, with the angels overhead, the blessed earth under our feet, and a whole race of human brothers and sisters about us, labor and wait for the good time coming.—*Warren Chase, in Banner of Light.*

A FREE CHURCH.—We have seen in newspapers and periodicals a boast—an idle one, we fear—that we have in this country, at least, a Free Church. Would to Heaven it were so! True, the churches of this land are legally the assemblings of men to worship in full freedom of conscience. We are not forced to bow the head in the house of Rimmon when our king chooses to lean on us; it is not the law of the land that every man must go to the parish church once on Sunday, and some among us regret this; we have not to pay taxes for the support of religions we do not believe in; but a free church! O, no! Those who say we have this, do not know what it is. In a free church there can be no priest, ordained by other priests as the only fit person to superintend the peculiar forms of worship which that congregation may have chosen as the best expression of their love to God; in a free church no one man will stand up week after week to say to all the rest, "Lo! here is Christ, or lo! there; follow ye me"; in a free church no men will dare say to their fellow-sinners, "This man's sins are worse than ours—he shall not belong to the same church with us. Away with him!" In a free church, no man, or set of men, will claim to possess the Holy Ghost all to themselves, and say to others, "You shall eat meat, or you shall not eat meat; you shall keep holy days, or you shall not keep holy days; you shall profess religion, or you shall not profess religion"; in a free church there will be no quarreling for first place, for clergy and people will stand alike before the face of their Father; in a free church there will be no striving, no censuring, no silencing this one, or exalting that one—no treachery, no pious frauds. Where, then, is our free church?—"*Enoch Aster*," *in News Letter.*

SAD CASE OF DROWNING—TWO PERSONS LOSE THEIR LIVES—NOVEL METHOD OF RECOVERING A CORPSE.—The Knox (Ind.) *Ledger* of the 24th ult., says that a Miss Gould, of that place, fell into the river on the 18th, and dragged under the water a Mr. Zerbe, who plunged in after her and attempted to save her. Both were drowned. The body of Miss Gould was soon recovered, but that of Mr. Zerbe could not be found until a strange experiment was tried. The *Ledger* must be permitted to tell the story in its own words: "It was suggested by some one present, that if one of his own shirts was thrown into the stream, above the place of drowning, and allowed to float down uninterrupted over the place where he last went down, it would sink at the place where he was then lying. As an experiment this was immediately tried, and the shirt was watched with much curiosity and deep intensity by all on the banks of the river, and carefully followed by young Swartzell in a small boat; when, after floating six or eight rods, it suddenly disappeared from sight. The grappling hooks were immediately used, and the body drawn up precisely at the place where the shirt disappeared." The magnetic attraction between the body and shirt, that had probably been worn, caused it to sink over the body. It is a well known fact that water is a very powerful conductor of the electric and magnetic elements. Probably it was a powerful agent in this matter.—*Banner of Light, Message Department.*

APPRECIATION OF AMERICAN INGENUITY.—It is a noticeable fact that, out of five hundred and twenty-four American exhibitors at the Paris Exposition, two hundred and sixty-two received premiums. Of these, four were grand prizes, ten decorations, seventeen gold medals, over sixty silver medals, and the rest bronze and honorable mentions.

IRA ALDRIDGE'S remains, after lying in state for two days, and after having been visited by thousands of people, were interred with great pomp at the German Evangelical Church, Lodez. There was a vast number of soldiers, societies, dignitaries, etc., in the funeral *cortege*. Mrs. Aldridge has returned to her villa, near the Crystal Palace, England.

SOCRATES, at an extreme age, learned to play on musical instruments. Dryden in his sixty-eighth year commenced the translation of the Iliad; and his most pleasing productions were written in his old age. Franklin did not fully commence his philosophical pursuits till he had reached his fiftieth year. It is never too late to learn.

AN appeal has been made for a Congress of American women, to decide upon a national style of dress. Let this Congress assemble as soon as possible, for if reconstruction on any subject is needed speedily, it is that of the costume of the women of the country.

THE Boston *Courier* has a would-be-funny correspondent, who signs himself "Job Sass." "He is not half so bright as Balaam's," says an exchange.

A DISTINGUISHED CLERGYMAN in a Connecticut town recently attended a circus on the same afternoon on which he had engaged to officiate at a funeral, and, watch in hand, enjoyed the evolutions in the ring, till compelled reluctantly to leave and fulfil his funeral engagements. He had, says an eye-witness, *the sympathy of the entire audience!*

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EDITORIAL COMMENTS.

Dr. H. S. Sparks is creating quite a sensation, not only in this city, but in the country. His rooms are thronged daily with invalids, many of whom have used crutches and canes for years, but find no use for them after receiving two or three treatments. There is something very remarkable in his practice, or he could not do what he has done in this city and other places. It would be well for the medical men of this city to inquire into the matter, and see if he has not some method of treating "Chronic Diseases" which is more rational and successful than those in popular use.—*Daily Eagle.*

Dr. Sparks, the great Magnetic and Electric Healer, is meeting with his usual success here, as hundreds are being treated by him and many cured as by magic.—*Long Island Democrat.*

Dr. H. S. Sparks is making great cures here if the statement of patients can be relied upon. His rooms are thronged with invalids. The rich and the poor are alike benefited. There is something very peculiar in his treatment of Chronic Diseases. His lectures are well attended, and highly complimented, being very instructive and chaste.—*Journal.*

Dr. Sparks is making astonishing cures here, and fully sustains his world-wide reputation in healing the sick, among rich and poor. His rooms are thronged with patients.—*Long Island Farmer.*

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42 DR. R. J. LEADEN, Assistant.

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The Banner of Progress.

SATURDAY, NOVEMBER 9, 1867.

LYCEUM DEPARTMENT.

"Angels where'er we go attend
Our steps, whate'er betide,
With watchful care their *charge* defend,
And evil turn aside."

—CHARLES WESLEY.

Alkin.

BY BAYARD TAYLOR.

Little one, come to my knee;
Hark, how the rain is pouring
Over the roof in the pitch-black night,
And the wind in the woods a-roaring!

Hush, my darling, and listen,
Then pay for the story with kisses;
Father was lost in the pitch-black night,
In just such a storm as this is!

Held up on the lonely mountains,
Where the wild men watched and waited;
Wolves in the forest and bears in the bush,
And I on my path belated.

The rain and the night together
Came down, and the wind came after,
Bending the props of the pine-tree roof,
And snapping many a rafter.

I crept along in darkness,
Stunned, and bruised, and blinded—
Crept to a fir with thick-set boughs,
And a sheltering rock behind it.

There from the blowing and raining
Crouching, I sought to hide me;
Something rustled, two green eyes shone,
And a wolf lay down beside me.

Little one, be not frightened;
I and the wolf together,
Side by gide, through the long, long night,
Hid from the awful weather.

His wet fur pressed against me;
Each of us warmed the other;
Each of us felt, in the stormy dark,
That beast and man was brother.

And when the falling forest
No longer crashed in warning,
Each of us went from our hiding-place
Forth in the wild, wet morning.

Darling, kiss me payment!
Hark! how the wind is roaring!
Father's house is a better place
When the stormy rain is pouring!

Babes in the Wood—An Incident in Australia.

An English paper has this story from Australia:

"Three tiny boys, colony born, of Daylesford, in Victoria, started into the bush to look for some runaway goats. The eldest was only seven; but Australian lads and lasses have a continent for a playground, and nothing was feared. When, however, the little ones missed the dinner hour, and then tea, their parents grew anxious, and searched the neighborhood in vain. Night fell, and with the aid of the local police the search was extended, and although it lasted till the morning, the children were still missing. At dawn a storekeeper came in who had seen the small wanderers on the road overnight; and then a boy, who had given them the right direction as he passed. This was all that could be gained throughout the second day; but now the little scattered community had heard of the loss, and was on the alert. The quartz miners put their tools by and went out into the bush; so did the sawyers at the steam-mill; and so did the woodcutters in the scrub; and the third day was thus passed in a vigorous search. Still no trace or tidings, except a faint footmark going in the wrong direction towards the Warribee River, and therefore the good folks were growing much concerned, and it was settled at a public meeting that all hands should strike work and go to look for the little ones.

"Accordingly next day—the fourth—every shop was shut, every tool and implement was left idle; six or seven hundred men, women and boys turned out in all directions into the dense scrub, to hunt the strayed ones up. Seventy pounds were collected as a reward for the finder; though no one wanted that incentive, and the man at the steam-mill kept the whistle going all day to guide the little feet home, if they were still able to stir. For days these kindly souls of the Victorian township kept at the hunt. It was in vain; at the end of the week the shops had to be re-opened, and the work mournfully resumed, for the children could not be discovered. The heart-broken parents publicly thanked their neighbors for doing all that human gentleness and good-will could do, and so the melancholy narrative ends; for the children were hopelessly lost and must have laid down to die in the wilds. It will hereafter be a colonial tale to match our British 'Babes in the Wood,' with the blue-bird and bell-bird for 'Cock Robin,' and the generous Daylesford folks to make a pleasant verse instead of the 'wicked uncle.'"

Typical Trees.

For Gouty People.....ache-corn.
" Antiquarians.....date.
" Schoolboys.....birch.
" Pugilists.....box.
" Irishmen.....och!
" Conjurors.....palm.
" Negroes.....see-dah!
" Young Ladies.....man-go.
" Carpenters.....plane.
" Farmers.....plant'in.
" Masons.....lime.
" Fashionable Young Woman.....set of firs.
" Dandies.....spruce.
" Actors and Politicians.....pop'lar.
" Physicians.....syc-a-more.
" Bakers.....bread-fruit.
" Your Wife.....her will, O!
" Lovers.....sigh-press.
" The Disconsolate.....pine.
" Engaged People.....pear.
" Sewing-machine Operators.....hem-lock.
" Boarding-house Keepers.....'ash.
" Pork-packers.....ma-hog-any.
Always on hand.....paw-paw.
Who is amused by the above?.....yew.

A CHILD'S QUESTION.—"Ma," said an inquisitive little girl, "will rich and poor folks live together when they go to heaven?"

"Yes, my little dear, they will all be alike there."

"Then, ma, why don't rich and poor Christians associate together here?"

The mother did not answer.

A LITTLE nephew of ours recently accompanied his little sister to school for the first time. The session was of cruel length, five hours, with only a brief recess, which he did not take advantage of. On returning home, he was asked how he enjoyed his visit; he replied: "Pitty well, I tank you, but I dot awful rested."

A LITTLE GIRL of three years was saying her prayers not long since, when her little brother, about four years old, came slyly behind her and pulled her hair. Without moving her head, she paused, and said, "Please, Lord, excuse me a minute, while I kick Herby."

IN THE midst of one of the heavy showers of a prolonged storm, a little miss was observed at the window crying bitterly. "What is the matter?" she was asked. "I'se faid." "There's nothing here to hurt you; what are you afraid of?" "*Faid of Noah!*"

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1.30 P. M.	9.15	9.15	9.00
4.30	1.35 P. M.	1.15 P. M.	1.00 P. M.
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9.00 A. M.	9 00 A. M.	8 45 A. M.	8.30 A. M.
11 15	11 15	11 00	10.45
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6.45	6.55	7.45
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9.50	10.00	11.15
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2.50	3.00	4.00
4 00	4 10	5.15
5.15	5.25	6.30

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Boston, Mass.—Sunday at 10 a. m., at 544 Washington street. C. H. Rines, Conductor.

Brooklyn, N. Y.—At 3 p. m., in the Cumberland Street Lecture Room, between Lafayette and DeKalb avenues. John A. Bartlett, Conductor; Mrs. Fannie Cohill, Guardian.

Buffalo, N. Y.—In Music Hall Sunday afternoon. Mrs. S H. Wertman, Conductor; Miss Sarah Brooks, Guardian.

Charlestown, Mass.—At City Hall, at 10½ a. m. Dr. C. C' York, Conductor; Mrs. L. A. York, Guardian.

At Washington Hall, Sunday forenoon. A. H. Richardson, Conductor; Mrs. M. J. Mayo, Guardian.

Chelsea, Mass.—At Library Hall every Sunday at 10 a. m. James S. Dodge, Conductor; Mrs. F. S. Dodge, Guardian.

Chicago, Ill.—Sunday, at Crosby's Music Hall, at 12½ p. m Dr. S. J Avery, Conductor; Mrs. C. A. Dye, Guardian; J. R. Sleeper, President Literary Circle.

Cincinnati—Greenwood Hall, corner of Sixth and Vine sts, at 9 a. m. A. W. Pugh, Conductor; Mrs. Lydia Beck, Guardian.

Cleveland, Ohio.—At Temperance Hall, 184 Superior street. J. A. Jewett. Conductor; Mrs. D. A Eldy, Guardian.

Detroit, Mich.—Conductor, M. J. Matthews; Guardian, Mrs. Rachel Doty.

Dover and Foxcroft, Me.—Sunday afternoon, in the Universalist church.

Foxboro', Mass.—In the Town Hall every Sunday at 11 a. m.

Hamburg, Conn.—John Sterling, Conductor; Mrs. S. B. Anderson, Guardian.

Hammonton, N. J.—Sunday at 1 p. m. J. O. Ransom, Conductor; Mrs. Julia E. Holt, Guardian.

Havana, Ill—Sunday at 3 p. m., in Andrus' Hall. J. F. Coppel, Conductor; Mrs. E. Shaw, Guardian.

Haverhill, Mass.—Sunday at 10 a. m., in Music Hall. John Reiter, Conductor; Mrs. E. L. Currier, Guardian.

Jefferson City, N. J.—Sunday afternoon in the Church of the Holy Spirit, 244 York street Joseph Dixon, Conductor.

Jersey City, N. J.—At the Church of the Holy Spirit, 244 York street, Sunday afternoon.

Johnson's Creek, N. Y.—At 12 m. every Sunday. Miss Emma Joyce, Conductor; Mrs. H. O. Loper, Guardian.

Lotus, Ind.—F. A. Coleman, Conductor; Eliza M. Huddleston, Guardian.

Lowell, Mass.—Sunday in the forenoon, in the Lee street Church.

Milwaukee—Meets in Bowman Hall, every Sunday at 2 p. m. G. A. Libbey, Conductor; Mrs. Mary Wood, Guardian.

Mokena, Ill.—Sunday at 1 o'clock, in the village schoolhouse. W. Ducker, Conductor; Mrs. James Ducker, Guardian.

Newark, N. J.—Music Hall, No. 4 Bank street, Sunday afternoon at 2 o'clock. Mr. G. T. Leach, Conductor; Mrs. Harriet Parsons, Guardian.

New York City.—Sunday at 2½ p. m., at Ebbitt Hall, No. 55 West 23d street, near Broadway. D. B. Marks, Conductor; Mrs. H W. Farnsworth, Guardian; E. O. Townsend, Manager of Dramatic Wing.

Osborn's Prairie, Ind.—Sunday morning at Progressive Friends' meeting-house. Rev. Simon Brown, Conductor; S. A. Crane, Guardian.

Oswego, N. Y.—In Lyceum Hall. Sunday at 12½ p. m. J. L. Pool, Conductor; Mrs. Doolittle, Guardian.

Philadelphia, Penn.—Sunday morning at 10 o'clock, at Thompson street Church, below Front street. Isaac Rehn, Conductor; Mrs. Stretch, Guardian.

Philadelphia, Penn.—Sunday, at Washington Hall, south west corner of Eighth and Spring Garden streets, at 10 a. m., except July and August, in which the summer recess occurs. M. B. Dyott, Conductor; Arabella Ballenger, Guardian.

At new Hall in Phœnix street, Sunday at 10 o'clock. Prof. I. Rehn, Conductor.

Plymouth, Mass.—Sunday forenoon at 11 o'clock. I. Carver. Conductor; Mrs. R W. Bartlett, Guardian.

Portland, Oregon.—Meets at Oro Fino Hall every Sunday.

Providence, R. I.—Sunday, at 10½ a. m., in Pratt's Hall, Weybosset street. Conductor, L. K. Joslin; Guardian, Mrs. Abbie H. Potter.

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Richland Center, Wis.—Sunday at 1 p. m. Mr. H. A. Eastland, Conductor; Mrs. Fidelia O. Pease, Guardian.

Richmond, Ind.—In Henry Hall, at 2 p. m. Eli Brown, Conductor; Mrs. Emily Addleman, Guardian.

Rochester, N. Y.—In Black's Musical Institute, (Palmer's Hall.) Sunday afternoon at 2½ p. m. Mrs. Jonathan Watson, Conductor; Mrs. Amy Post, Guardian.

Rockford, Ill.—Sunday, at 10½ a. m., in Wood's Hall. E. C. Dunn, Conductor; Mrs. Rockwood, Guardian.

Rock Island, Ill.—At 10 o'clock, in Norris Hall, Illinois street. W. T. Riggs, Conductor; Mrs. W. T. Riggs, Guardian.

Sacramento, Cal.—At Turn-Verein Hall, Sunday at 2 p. m. H. Bowman, Conductor; Miss G. A. Brewster, Guardian.

San Francisco, Cal.—At Mechanics' Institute Hall. Post street, Sunday at 1½ o'clock p. m. Conductor, John C. Mitchell; Guardian of Groups, Mrs. Whitehead.

Springfield, Mass.—Sunday at 10½ a. m., at Fallon's Hall. B. S. Williams, Conductor; Mrs. M. A. Wyman, Guardian.

Springfield, Ill.—Sunday forenoon at 10 o'clock. Wm. H. Planck, Conductor; Mrs. E. G. Planck, Guardian.

St. Johns, Mich.—Clinton Hall, every Sunday at 11 a. m. E. K. Bailey, Conductor; Mrs. A. E. N. Rich, Guardian.

St. Louis, Mo.—Sunday, at 2½ p. m., at Mercantile Hall. Col. Wm. E. Moberly, Conductor; Mrs. Mary Blood, Guardian.

At Polytechnic Institute, corner of Seventh and Chestnut streets, at 3 p m. Myron Coloney, Conductor; Henry Stagg, Cor. Sec.

Sturgis, Mich.—Sunday at 12½ p. m., in the Free Church. John B. Jacobs, Conductor; Mrs. Nellie Smith, Guardian.

Troy, N. Y.—In Harmony Hall every Sunday at 2½ p. m. Monroe I. Keith, Conductor; Mrs. Louise Keith, Guardian.

Vineland, N. J.—Sunday at 1 o'clock p. m. Hosea Allen, Conductor; Mrs. Deborah Butler, Guardian.

Willimantic, Conn.—Remus Robinson, Conductor; Mrs. S. M. Purinton, Guardian.

Worcester, Mass.—In Horticultural Hall, Sunday, at 11½ a. m. Mr. E. R. Fuller, Conductor; Mrs. M. A. Stearns, Guardian.

Spiritualist Societies and Meetings.

PACIFIC STATES.

San Francisco, Cal—Friends of Progress. President, Dr. H. J. Payne; Secretary, Dr. John Allyn.

Sacramento, Cal.—Children's Progressive Lyceum, every Sunday afternoon, at Turn Verein Hall, K street. Conductor, H. Bowman; Guardian, Mrs. Brewster.

Portland, Oregon.—First Society of Progressive Spiritualists, every Sunday.

Salem, Oregon—Friends of Progress.

ATLANTIC STATES.

Baltimore, Md.—The First Spiritualist Congregation of Baltimore on Sundays, at Saratoga Hall, southeast corner of Calvert and Saratoga streets, at the usual hours. Mrs. F. O. Hyzer will speak till further notice.

Bangor, Me.—In Pioneer Chapel, every Sunday.

Boston, Mass.—Miss Lizzie Doten will lecture each Sunday afternoon in Mercantile Hall, 16 Summer street, commencing at 2½ o'clock. Admittance 15 cents.

The Progressive Bible Society, every Sunday, in No. 3 Tremont Row. Hall 58. Free discussion on the Christian Atonement at 10½ a. m. Lecture followed by conference at 3 and 7 p. m. Miss Phelps, regular lecturer.

Spiritual meetings every Sunday at 544 Washington street. Conference at 2½ p. m. Circle at 7½ p. m.

Brooklyn, N. Y.—In the Cumberland street Lecture Room, Sunday at 3 and 7½ p. m.

Charlestown Mass.—First Spiritual Society, at Washington Hall, every Sunday.

The Independent Society of Spiritualists, Charlestown, every Sunday afternoon and evening, at Mechanics' Hall, corner of Chelsea street and City square. Seats free.

City Hall, meetings every Sunday afternoon and evening.

Chelsea.—The Associated Spiritualists of Chelsea, at Library Hall every Sunday afternoon and evening, 3 and 7½ p. m.

The Bible Christian Spiritualists, every Sunday in Winnisimmet Division Hall, Chelsea, at 3 and 7 p. m. Mrs. M. A. Ricker, regular speaker. D. J. Ricker, Superintendent.

Chicago, Ill.—First Society of Spiritualists in Chicago, every Sunday, at Crosby's Opera House Hall, State street. Hours of meeting 10½ a m. and 7½ p. m.

Spiritual meetings, for intellectual, scientific and spiritual improvement, every Sunday at 10½ a. m., and Tuesday at 7½ p. m., at the hall of the Mechanics' Institute, 155 South Clark street, room 9, third floor, till further notice. Seats free.

Cincinnati, Ohio.—Religious society of Progressive Spiritualists, Greenwood Hall, corner of Sixth and Vine streets, on Sunday mornings and evenings, at 10½ and 7½ o'clock.

Cleveland, O.—Sunday at 10½ a. m. and 7½ p. m., in Temperance Hall.

Dover and Foxcroft. Me.—Sunday forenoon and evening, in the Universalist church.

East Boston Mass.—In Temperance Hall, 18 Maverick street.

Foxboro', Mass.—In the Town Hall.

Lowell—Lee street Church, afternoon and evening.

Lynn, Mass.—Sunday, afternoon and evening, at Essex Hall.

Hammonton N. J.—Sunday at 10½ a. m. and 7 p. m., at Ellis Hall, Belleview Avenue.

Haverhill, Mass.—Spiritualists hold meetings at Music Hall every Sunday, at 2½ and 7 p. m.

Jersey City, N. J.—Sunday at 10½ a. m. and 7½ p. m., at the Church of the Holy Spirit, 244 York street.

Louisville, Ky.—Sundays, at 11 a. m. and 7½ p. m, in Temperance Hall, Market street, between 4th and 5th.

Morrisania, N. Y—First Society of Progressive Spiritualists, in the Assembly Rooms, corner of Washington avenue and Fifth street. Sunday at 3½ p. m.

Newton Corner, Mass—Spiritualists and Friends of Progress, in Middlesex Hall, Sundays, at 2½ and 7 p. m.

New York City.—The First Society of Spiritualists every Sunday, in Dodworth's Hall, 806 Broadway. Seats free.

At Ebbitt Hall 23d street near Broadway, on Sundays, at 10½ a. m and 7½ p. m. H. B. Storer, Secretary.

Oswego, N. Y.—Sunday at 2½ and 7½ p. m., in Lyceum Hall, West Second, near Bridge street.

Philadelphia, Pa.—In the new hall in Phœnix street, every Sunday afternoon, at 3 o'clock.

Plymouth, Mass.—The Plymouth Spiritualists' Fraternity, in Leyden Hall, three-fourths the time.

Portland, Oregon.—First Spiritual Society meet at Oro Fino Hall every Sunday, morning and evening.

At Washington Hall, corner of 8th and Spring Garden sts., every Sunday.

Spiritualists in the southern part of Philadelphia, at No. 337 South Second street, at 10½ a. m. and 7½ p. m., and on Wednesday evening at 8 o'clock

Providence, R. I.—In Pratt's Hall, Weybosset street, Sunday afternoons, at 3, and evenings, at 7½ o'clock.

Putnam, Conn.—At Central Hall, Sunday at 1½ p. m.

Quincy, Mass.—Sunday at 2¾ and 7 p. m.

Richmond, Ind.—The Friends of Progress, every Sunday morning, in Henry Hall, at 10½ a. m.

Rochester, N. Y.—Society of Progressive Spiritualists, at Black's Musical Institute (Palmer's Hall), Main street, Sunday evening. Public circle on Thursday evening.

Salem, Mass.—Sunday, ternoon and evening, in Lyceum Hall.

South Danvers, Mass.—In the Town Hall, Sunday at 2 and 7 p. m.

Springfield, Ill.—Every Sunday in the hall.

Springfield, Mass.—The Fraternal Society of Spiritualists every Sunday at Fallon's Hall.

St. Louis.—At Polytechnic Institute, corner of Seventh and Chestnut streets, at 10½ a m and 7½ p. m.

Taunton, Mass.—Sunday, in Concert Hall.

Toledo, O.—Sunday at 10½ a m. and 7½ p. m.

Troy, N. Y.—Sunday at 10½ a. m. and 7½ p. m., in Harmony Hall, corner of Third and River streets.

Vineland, N. J.—Friends of Progress, Sunday at 10½ a. m.

Washington, D. C—In Union League Hall, every Sunday, at 11 a. m. and 7½ p. m.

Woburn Centre, Mass.—Bible Spiritualists, Central House Hall.

Worcester, Mass.—In Horticultural Hall every Sunday afternoon and evening.

Lecturers' Appointments and Addresses

ARRANGED ALPHABETICALLY.

PACIFIC STATES AND TERRITORIES.

John Allyn, San Francisco, California.

Mrs. Ada Hoyt Foye, rapping and writing test medium, 124 Sutter street, San Francisco, Cal.

Mrs. C. M Stowe, lecturer and clairvoyant physician, San Jose, Cal.

Mrs. Anna Barker, San Francisco

Benjamin Todd, San Francisco, Cal.

Mr. & Mrs. Wm. J. Young, Boise City, Idaho Territory.

ATLANTIC STATES.

J. Madison Allyn, trance and inspirational speaker, Boston.

C. Fannie Allyn, Londonderry, Vt., during July.

Mrs. Sarah A. Byrnes, Lowell, during June. Address, 87 Spring street, East Cambridge, Mass.

Mrs. A. P. Brown, Eden Mills, Vt., June 30 and July 7; Woodstock, June 16 and 23; Bridgewater, June 2; South Reading, June 9. Address, St. Johnsbury Centre, Vt.

Mrs. H. F. M. Brown, P. O. drawer 6325, Chicago, Ill.

Mrs. Emma F. Jay Bullene, 151 West 12th st., New York.

Mrs. Abby N. Burnham inspirational speaker, Auburndale, Mass.

Warren Chase, 544 Broadway, New York.

Dean Clark, inspirational speaker, Brandon, Vt.

Dr. L. K. Coonley, Vineland, N. J.

Mrs. Marietta F. Cross, trance speaker. Address, Hampstead, N. H, care of N. P. Cross.

Mrs. Hettie Clark, trance speaker, East Harwich, Mass.

Mrs. Sophia L. Chappell, 11 South st., Boston.

Mrs. Augusta A. Currier, Box 815, Lowell, Mass.

Dr. J. H. Currier, 199 Cambridge street, Boston, Mass.

Albert E. Carpenter, Putnam, Conn.

Mrs. Jennett J Clark, trance speaker, Fair Haven, Conn.

Miss Lizzie Doten, Pavilion, 57 Tremont street, Boston.

George Dutton, M. D., Room 25, Postoffice building, Newburgh, N. Y.

Andrew Jackson Davis, Orange, N. J.

A. T. Foss, Manchester, N. H.

Mrs. Mary L. French, inspirational and trance medium, Ellery street, Washington Village, South Boston.

Dr. H. P. Fairfield, Greenwich Village, Mass.

S. J. Finney, Ann Arbor, Mich.

J. G. Fish, Red Bank, Monmouth Co., N. J.

Mrs. Fannie B. Felton, South Malden, Mass.

C. Augusta Fitch, trance speaker, box 1835, Chicago, Ill.

Isaac P. Greenleaf, Kenduskeag, Me.

Mrs. Laura De Force Gordon, Denver City, Col Ter.

Mrs. C. L. Gade (formerly Mrs. Morris,) trance speaker, 77 Cedar street, Room 3, New York.

N. S. Greenleaf, Lowell, Mass.

Dr. J. P. Griggs, Evansville, Wis.

Dr. M. Henry Houghton, West Paris, Me., until further notice.

W. A. D. Hume, Lowell, Mass.

Lyman C. Howe, inspirational speaker, New Albion, New York.

Mrs. Susie A. Hutchinson, Somers, Conn., during August; Cleveland, Ohio, during September, October, and November.

S. C. Hayford, Coopersville, New York.

Charles A. Hayden, 82 Monroe street, Chicago, Ill.

Miss Nellie Hayden, No. 20 Wilmot street, Worcester, Mass.

Mrs. S. A. Horton, Brandon, Vt.

Miss Julia J. Hubbard, box 2, Greenwood, Mass.

Mrs. F. O. Hyzer, 60 South Green street, Baltimore, Md.

Dr. E. B. Holden, Clarendon, Vt.

Moses Hull, Milwaukee, Wis.

Miss Susie M. Johnson, Milford, Mass.

Dr. P. T. Johnson, lecturer, Ypsilanti, Mich.

W. F. Jamieson, inspirational speaker, Postoffice drawer 6325, Chicago, Ill.

S. S. Jones, Esq., 12 Methodist Church Block, South Clark street, Chicago, Ill.

Harvey A. Jones, Esq., Sycamore, Ill.

Wm. H. Johnston, Corry, Pa.

O. P. Kellogg, lecturer, East Trumbull, Ashtabula Co., O.

George F. Kittridge, Buffalo, New York.

Cephas B. Lynn, inspirational and semi-conscious trance speaker, 567 Main street, Charlestown, Mass.

J. S. Loveland, Sturgis, Mich.

Mrs. H. F. M. Ladd, trance lecturer, 179 Court street, Boston.

Mrs. F. A. Logan, Salina, Onondaga Co., New York.

B. M. Lawrence, M. D., 54 Hudson street, Boston, Mass.

Mary E. Longdon, inspirational speaker, 60 Montgomery street, Jersey City, N. J.

Mr. H. E. Lenard, trance speaker, New Ipswich, N. H.

Miss Mary M. Lyons, inspirational speaker, 98 East Jefferson street, Syracuse, New York.

John A. Lowe, Box 17, Sutton, Mass.

Dr. G. W. Morrill, Jr., trance and inspirational speaker, Boston, Mass.

Loring Moody, Malden, Mass.

B. T. Munn, Skaneateles, New York.

Dr. Leo Miller. Postoffice box 2326, Chicago, Ill.

Mrs. Anna M. Middlebrook, Box 778, Bridgeport, Conn.

Mrs. Sarah Helen Mathews, East Westmoreland, N. H.

Dr. John Mayhews, 50 Montgomery street, Jersey City, New Jersey.

Dr. James Morrison, lecturer, McHenry, Ill.

Mr. & Mrs. H M. Miller, Elmira, care W. S. Hatch, N. Y.

Prof. R M. McCord, Centralia, Ill.

Emma M. Martin, inspirational speaker, Birmingham, Mich.

Charles S. Marsh, semi-trance speaker, Wonewoc, Juneau County, Wis.

Mrs. Mary A. Mitchell, inspirational speaker, care of box 221. Chicago, Ill.

Miss Sarah A. Nutt, Lawrence, Kansas.

C. Norwood, Ottawa, Ill., impressional and inspirational speaker.

A. L. E. Nash, lecturer, Rochester, N. Y.

J. Wm. Van Namee, Monroe, Mich.

A. A. Pond, inspirational speaker, North West, Ohio.

J. L. Potter, trance speaker, Cedar Falls, Iowa, box 170.

Dr. D. A. Penze, Jr., Detroit, Mich.

Mrs. Anna M L. Potts, M. D., lecturer, Adrian, Mich.

George Putnam, Auburn, Me.

Mrs. J. Puffer, trance speaker, South Hanover, Mass.

L. Judd Pardee, Philadelphia, Pa.

Lydia Ann Pearsall, inspirational, speaker, Disco, Mich.

Mrs. Nettie M. Pease, trance speaker and test medium, Detroit, Mich.

A. C. Robinson, 15 Hawthorne street, Salem, Mass.

Dr. W. Ripley, Box 95, Foxboro', Mass.

Dr. P. B. Randolph, lecturer, care box 3352, Boston, Mass.

G. W. Rice, trance speaking medium, Brodhead, Wis.

J. H. Randall, inspirational speaker, Upper Lisle, New York.

Mrs. Frank Reid, inspirational speaker, Kalamazoo, Mich.

Austen E. Simmons, Woodstock, Vt.

Mrs. Fannie Davis Smith, Milford Mass.

Abram Smith, Esq., inspirational speaker and musical medium, Sturgis, Mich.

Mrs. Nellie Smith, impressional speaker, Sturgis, Mich.

Dr. Wm. H. Salisbury, Box 1313, Portsmouth, N. H.

F. Sprague, M. D., inspirational speaker, Schenectady, New York.

Selah Van Sickle, Greenbush, Mich.

Prof. S. M. Strick, inspirational speaker, Peoria, Ill.

J. W. Seaver, inspirational speaker, Byron, N. Y.

Miss Lottie Small, trance speaker, Mechanic Falls, Me.

Mrs. M. E. B. Sawyer, Baldwinsville, Mass.

Miss Martha S. Sturtevant, trance speaker, Boston, Mass.

Mrs. Mary Louisa Smith, trance speaker, Toledo, Ohio.

H. B. Storer, inspirational lecturer, 75 Fulton street, New York.

Mrs. H. T. Stearns, Detroit, Mich., care of H. N. F. Lewis.

Mrs. M. S. Townsend, Bridgewater, Vt.

Mrs. Charlotte F. Taber, trance speaker, New Bedford, Mass, Postoffice box 394.

J H. W. Toohey, 42 Cambridge street, Boston.

Mrs. Sarah M. Thompson, inspirational speaker, 36 Bank street, Cleveland, Ohio.

Hudson Tuttle, Berlin Heights, Ohio.

James Trask, Kenduskeag, Me.

Francis P. Thomas, M. D., lecturer, Harmonia, Kansas.

N. Frank White, Oswego, N. Y., during June; during July, Seymour, Conn.

Mrs. M. Macomber Wood, 11 Dewey street, Worcester, Mass.

F. L. H. Willis, M. D., Postoffice box 39, Station D, New York.

A. B. Whiting, Albion, Mich.

Mrs. S. E. Warner, Box 14, Berlin, Wis.

E. V. Wilson, Rock Island during June; Galesburg during July Address, Babcock's Grove, Du Page Co., Ill.

Alcinda Wilhelm, M. D., inspirational speaker, care of H. N. F. Lewis, Detroit, Mich.

Prof. E. Whipple, lecturer upon Geology and the Spiritual Philosophy, Sturgis, Mich.

Elijah Woodworth, inspirational speaker, Leslie, Mich.

Mrs. F. M. Wolcott, every Sabbath in Danby, Vt. Address, Danby, Vt.

S. H. Wortman, Buffalo, N. Y., Box 1454.

E. S. Wheeler, inspirational speaker, 5 Columbia street, Boston.

Mrs. S. A. Willis, Lawrence, Mass., Postoffice box 473.

Lois Waisbroker, Mankato, Blue Earth Co., Minn., care of the Clifton House.

Mrs. N. J. Willis, trance speaker, Boston, Mass.

F. L. Wadsworth, Postoffice drawer 6325, Chicago, Ill.

A. A. Wheelock, trance and inspirational speaker, St. Johns, Mich.

Miss Elvira Wheelock, normal speaker, Janesville, Wis.

Warren Woolson, trance speaker, Hastings, N. Y

Henry C. Wright, care of Bela Marsh, Boston.

Mrs. Mary J. Wilcox, care of Dr. Larkin, 244 Fulton street, Brooklyn, N. Y.

Mrs. Mary E. Withee, trance speaker, 71 Williams street, Newark, N. J.

A. C. Woodruff, Buffalo, N. Y.

Miss H. Maria Worthing trance speaker, Oswego, Ill.

Jonathan Whipple, Jr., inspirational and trance speaker, Mystic, Conn.

Mrs. Juliette Yeaw, Northboro, Mass.

Mrs S. J Young, trance lecturer, 208 Tremont street, corner LaGrange, Boston.

Mrs. Fannie T. Young, of Boston, trance speaker, 235 South Clark street, Chicago, Ill.

PACIFIC MAIL STEAMSHIP CO.'S

THROUGH LINE TO NEW YORK,

CARRYING UNITED STATES MAIL!

LEAVES FOLSOM STREET WHARF AT 11 o'clock A. M. of the following dates for PANAMA, connecting via PANAMA RAILROAD with one of the Company's splendid Steamers from ASPINWALL for NEW YORK:

On the 10th, 18th and 30th of each month that has 30 days.

On the 10th, 19th and 30th of each month that has 31 days.

When the 10th, 19th and 30th fall on Sunday, they will leave on Saturday preceding; when the 18th falls on Sunday, they will leave on Monday following.

Steamer leaving San Francisco on the 10th touches at Manzanillo. All touch at Acapulco.

Departures of 18th connect with French Transatlantic Company's Steamer for St. Nazaire and English Steamer for South America.

Departure of the 10th connects with English Steamers for Southampton and South America, and P. R. R. Co's Steamer for Central America.

The following Steamships will be dispatched on dates as given below